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more definite and constant the character is, and the greater the harmony between the moral conceptions and conduct.

*Les phénomènes affectifs et les lois de leur apparition.* FR. PAULHAN. 1887.

Consciousness is an incidental accompaniment of physiological processes which can all be reduced to reflex action. All problems of psychology are at bottom problems of physiology, the psychic process being the sign and the physiological change being the thing signified. Consciousness shows that the machine is a little out of order, or indicates an incomplete organization of a tendency. Pleasure measures increase in the completeness of organization, pain a decrease. The entire monograph is a speculative attempt to apply and work out these principles.

*Die wissenschaftliche Charakter der Ethnologie.* T. ACHELIS. *Zeitschrift für Völkerpsychologie*, Jan. 1887.

After long irregularity and at last practical suspension, this journal is now to be congratulated on beginning its seventeenth volume in new dress, with a new publisher, who proposes to pay a regular price for all accepted publications. The present article begins with the assumption of Ree that philosophy is now in a provisional stage. It stands for the sum of erroneous attempts to explain the facts in its field. Philosophy is now only history of philosophy. When the work of the new psychology is once well under way, hand-books of philosophy will be no more historical than a hand-book of physics now is. Experimental, introspective and speculative psychology are all more or less individual and limited in their scope. Inductive ethnology, which attempts to show the lines along which modern ideas, institutions and beliefs have developed, exhibits man in social relations. The day of subjective existence of the ego, of the theory of knowledge, has gone by, and with it all conceptions of a transcendental world of reason or spirits. Our psychophysis organism, which compels us to see all things double, as mechanical and psychic, is all that is left. In it are all the secrets of the world, and we shall never know it till we have studied and can explain the history of our consciousness. This is best to be learned in the field and by the methods of comparative ethnology, which will give us in the end the most objective view of the world attainable.

*Religionsphilosophie auf modern-wissenschaftlicher Grundlage.* Mit einem Vorwort von JULIUS BAUMANN. 1886. 230 pp.

All religion is an illusion, yet brings joy and blessing to all mankind. Lotze was right that the being of God cannot be proven. That God is the inner force of things means, interpreted according to the psychism of Feuerbach, which the author adopts, that the connections of things always call up the thought of an unitary power. That the finite cannot satisfy, and that God is the abiding good, means satisfaction is sure only when its conditions are internal. In the forms of exact science, religion is only subjective. We project and objectify by our inner experience into images of things divine. Man must not know this great secret that religious realities, not only in the field of Christianity but of the other great ethnic faiths, are subjective, for he must have a wide domain in which he can freely